192 the people have come in contact with foreigners and adopted various words. The Malayan language has adopted many Sanscrit words which were introduced during the Majapait rule. According to the [173] legend, a son of the royal house of Modyopahit founded in the fourteenth century a Hindu dynasty which reckoned thirteen princes down to Pangeran Samatra, the first Islam ruler; the daughter of Pangeran Samatra was married to a Dyak, who became the founder of a new dynasty. It has adopted many Arabic words which date from the Malay conversion to Mahomed's faith. But the adoption of the Sanscrit words into the Malayan is prior to the Arabic. As Sanscrit words are found in the Sea Dyak language it seems almost certain that, once upon a time, the Sea Dyaks inhabited the Malayan peninsula. Since the migration of the Dyaks into this island they have adopted many Kayan words.

[191] The Malays before their conversion to Mahomedanism may be presumed to have had no letters of 212 their own. What they have now are made up out of the Arabic alphabet. To suit the tone of their language the letters are named accordingly. With reference to the Sea Dyaks, since the gospel of Christ has been preached to them, letters of the Roman character are used and pronounced accordingly to suit the tones of their pronunciation.

194 It is difficult to judge between the two languages (Malay and Dyak) as to which is the richer and more expressive. Both languages claim classical forms. When the Malay language is spoken grammatically, it is not only very expressive but exceedingly musical. It is the same with the language of the Sea Dyaks.

173 The Sea Dyaks themselves affirm that they have descended from one family, which they can prove by [153] their genealogy. Some of them are extraordinarily gifted with retentive memories. Although we allow a limited amount of credit to traditions, yet we must admit that there were facts upon which their stories are founded.

[p. 3]

2: Howell M-5 (ca. 1908) 1908-1910
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No. II **THE SEA DYAK RELIGION.**

By the Revd. Wm. Howell.

771 The religion of the Sea Dyaks is a combination of superstitions, complicated and indefinite. It is based 776 upon the belief in the plurality of deities. The deities, according to their opinion, are not only corporeal, possessing bodies as well as souls, but beget sons and daughters; they are in no way short of humanity. To verify the divinity of their deities, Dyaks affirm that they are able to work miracles, and also that they can metamorphose themselves.

776 The Sea Dyaks call their deities *Petara*, which appellation is no doubt a borrowed one. The ex- 777 planation of Archdeacon Perham shows very clearly that the word *Petara* is none other than the Hindoo *Avatara*, the incarnations of *Vishnu*—the difference of spelling being accounted for by the fact that the Dyaks never sound *v* but use *p* or *b* instead. Again, in an invocation to Pulang Gana occur the names Ini Inda and Rajah Jewata which are similar to Indra and Dewata. It is also a peculiarity of the Dyaks 194 to shorten words and pronounce them according to their taste, especially if they are foreign words.

174 The importation of the word *Petara* into the language helps to corroborate the statement that the Sea Dyaks once lived in the Malayan Peninsula prior to their migration into this island. It also corroborates the fact of the existence of the Majapait rule once upon a time in some parts of the Malayan Peninsula.

776 The principal deities of the Dyaks are Singalang Burong, Pulang Gana, Selampandai, Kling, and Kumang. All these are connected with mythical incidents handed down by traditions relating when they first revealed themselves to the Dyaks as deities.

[p. 5]

GRAMMATICAL SYNOPSIS.

Pronunciation.

194 In English each of the vowels is pronounced in more ways than one: e.g., A is pronounced differently in fate, far, and fat.

In the following pages the vowels, with the exception of E, have only one pronunciation.

A	is pronounced	as in far.
E	„	„ let, (example *prentah*).
E	„	short (examples *enda*, *pengidup*).
I	„	as ee in feet.
O	„	as in told.
U	„	as oo in boot.

As regards the consonants, G is always pronounced hard as in go. The soft sound of G as in the word gentle is expressed by j (example *jimat*). Ng is pronounced like ng in hang and when it occurs in the middle of a word it is always pronounced with the vowel that precedes it (example *bang-at*), and when there is another g following the ng it is pronounced with the following vowel (examples, *tang-gong*, *ting-gi*).

Ch is pronounced as ch in church.

Whenever a word ends in h that word should be pronounced with an abrupt ending. There should be a distinct difference between the pronunciation of words *tama*, to enter; *padah*, send for.

Accent.

The majority of Dyak words are of two syllables and the accented syllable is *generally* the first.

Number.

193 The plural, if not sufficiently made clear by the context, is indicated by the use of such words as *maioh*, many, *samoa*, all.

Gender.

Inflection is not known in Dyak. Most nouns which signify animate things are of both genders and the sexes are distinguished by the addition of the words *laki*, male, *indu*, female. Thus: *babi laki*, a boar; *babi indu*, a sow.